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INTERNATIONAL BIBLE STUDY.

March 9, 1884.——1 *Sam.* XX. 32-46.
See last *Guardian.*

March 16, 1884.——1 *Sam.* XXIV. 1-17.

Saul heard that David and his company were at Engedi, a desert place on the western shore of the Dead Sea, and thought to complete the triumph gained over the Philistines, by falling upon this dreaded band, before disbanding his troops. He took a force of 3,000 men and went seeking David "upon the rocks of wild goats," rocks where one would need the agility of wild goats to get about. Saul went into a cave "to cover his feet." The expression occurs in Judges iii. 24, and is understood to signify taking a siesta or mid-day sleep. Saul became very drowsy and went into the cave to take a nap, soldiers being posted outside the entrance to hinder any intrusion. Little thought they that David and his men were in that very cave, in the dark interior, whither they had withdrawn at the approach of Saul's force.

"And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thy hand, that thou mayest do to him as it shall seem good unto thee. Then David arose and cut off the skirt of Saul's robe privily." 4

David's followers knew the magnanimous and loyal spirit of David; they knew that the mere fact of having his enemy in his power would not be considered by him an adequate warrant to take his life. So they reminded him of God's own word. God had promised to deliver his enemy into his hand, and what were they then witnessing but the fulfilment of that promise? Surely God expected him to avail himself of this remarkable opportunity, and cut down this rebel king who had long since forfeited his right to reign and his right to live.

If there had been the least bias of personal feeling in the heart of David, a grain of animosity and resentment, he would have easily allowed himself to be persuaded that the providence of God was bidding him take the life of Saul. How many are deceived by what they take to be providences. Before all providences of God comes the word of God saying, Thou shalt love thy neighbour as thyself. With this law written in our hearts, providences will take on a very different aspect. The rich man of Luke xii whose ground brought forth plentifully, would have read that providence very differently, if he had had a feeling of genuine philanthropy in his heart. How would he then have delighted to come to the help of the poor and needy multitude in his neighbourhood. But an idolatrous love of self suffered him not to take cognizance of the need of others.

David walked by faith; Saul by sight. David trusted in the wisdom from above; Saul in his own wisdom. Saul's wisdom did not save him from making a mistake that placed his life and crown at the mercy of the very man whom he was hunting as a partridge. David could truly sing: The Lord is my Shepherd, I shall not want. See Ps. xvvii.

David contented himself with cutting off the skirt of his sleeping enemy. Even at this his keen conscientiousness took alarm, as though he had acted improperly. The fact that Saul had been "anointed of the Lord" made his person sacred. Every Christian on whom rests the *chrism* of the Holy Spirit, should be held by us in highest regard, and receive from us such ministry as we would be glad to render to the Lord himself were he present David forbad his servants to lay hands upon him; but following the king out of the cave, made himself known to him, showed him what he had done, explained to him why he had done it, namely, to give him proof that when he had the opportunity of taking his life he had refused to do so, and he called upon him to take note of the fact that he had no animosity towards him, although the king was then out for the very purpose of taking his life. He urged him no longer to listen to those who sought by misrepresentations to embitter him against David.

"The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee." I leave the settlement of the points at issue between me and thee, to the Lord, and am prepared to abide by his ordering of the matter; vengeance is his not mine; you have nothing to fear from me.

"As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but mine hand shall not be upon thee." As is the heart so is the life. It may be left to lawless men to take the law into their own hands. David expresses his surprise that the king should have thought it necessary to go forth at the head of a large force, against one so insignificant as himself, a dead dog, a flea.

"Is this thy voice, my son David? And Saul lifted up his voice and wept." His heart was melted by this act of generosity, and he calls David his son, as, in a sense, he was, for he had given him his daughter.

"And he said to David, Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil." 17. The nobleness of David's conduct makes him keenly sensible of the ignobleness of his own procedure. As the heaven is high above the earth, so are the ways of God, exemplified in David's walk of faith, high above the ways of this world illustrated in the course pursued by Saul.

WEEKLY REVIEW.

—Mr. L. A. Bowden, referred to in our correspondence as having died at Bangalore on the 28th ult. was the son of Mr. William Bowden, who was one of those that established the Godavery Delta Mission, nearly half a century ago. Another son is still a missionary in the same field. Mr. L. A. Bowden married Miss Julia Cassidy, daughter of the late Rev. H. P. Cassidy of the Baptist Mission, Poona. Engaged in secular business in Madras, Mr. B. has nevertheless for many years been earnestly engaged in Christian work, as local preacher, Sabbath-school Superintendent and in other ways. As our correspondent says he was greatly loved and esteemed by all that knew him, adorning the doctrine of Christ and exemplifying the power of the Gospel. We commend the bereaved ones to the prayers of our readers.

—We have observed the after-glow in Bombay, some evenings this week, as marked as at any previous time. A change of some kind has certainly come over the earth's etherial envelope. Scientific bodies in Europe continne to be much interested in this phenomenon. There is no reason to doubt that the eruptions of the bay of Sunda last August had to do with it. It seems that shortly after those eruptions, something similar occurred in Alaska, near Behring's Straits, accompanied with a great diffusion of sulphur. We will not venture to predict that this may be by way of preparation for the final conflagration, but one thing it is safe to say, viz. that it is well for every one *to be ready.*

—An Austrian officer named Hintner, challenged to fight a duel by a brother officer, refused absolutely to do it, on the ground that "it was against his religion, against reason and conscience, and also because duelling was forbidden both by the civil and the military law." One would think these were sufficiently valid reasons, yet he was brought before a Military court and condemned to lose his commission. The sentence was confirmed. The most enlightened nations have decided that to fight a duel is no proof of bravery, and to refuse a challenge no proof of cowardice. It is often cowardice that causes men to accept challenges. They have not the courage of their convictions; have not sufficient manliness to do right, disregardful of men's opinion.

—We are glad that the *Bombay Gazette* supports the Bombay postal peons in their petition to be placed on a better footing as regards pension. "In some respects they are the hardest worked body of employes under Government." They ask—instead of a pension of Rs. 4 a month after 30 years,—a pension of one third of their pay after 16 years, and one half after 25.

—We have admitted a long and (as it seems to us) irrelevant letter about baptism,

in this week's issue, and do not think that any thing will be gained by surrendering more of our space to the discussion of a matter that ought not to evoke any discussion at all. The command to baptize is indissolubly bound up by our Lord himself with the command to preach the Gospel, and any attempt to sunder what the Master has joined together may furnish occasion for a good deal of ingenuity but is beside the mark as a means of helping us to know the Master's mind. It is not always safe to argue from the silence of certain of the sacred writers. We learn from iii. 26 and iv 1. 2, (what we do not learn from the earlier Gospels,) that Jesus (through his disciples) baptized more persons than John the Baptist himself.

—It is nearly fifty centuries since Great Britain paid twenty millions stg. for the emancipation of the slaves in her West Indian possessions, purchasing the proud privilege of being able to say that slavery no longer existed in any part of that great empire on which the sun never sets. The money was well laid out. Man cannot be trusted with such absolute authority over his fellow-men, as slavery invests him with. It is a detestable system, and we wish it were extirpated from the face of the earth, The freed blacks of Jamaica are a different people from what they would have been, if they had remained in slavery. We do not suppose that any body in England now thinks that England made a mistake when she manumitted her slaves. But the very generosity displayed in this act, only brings into more painful relief another kind of slavery, existing not in far off West India islands, but in fair Albion herself, in the towns and villages of England. The Government of England sell for a yearly sum not unlike that paid for Jamaican emancipation, to a certain number of individuals, the power of reducing a much larger number to a servitude as deplorable as African slavery ever was. It would seem inconceivable, but such is the appalling fact. For when you have made a man or a woman the slave of drink you have made him or her the slave of a more ruthless tyrant than even the creole slave-holder was. There was a bond of affinity between the African slave and the slave holder; the former was the property of the latter, and the very avarice of the latter would lead him to care somewhat for the former. But when a man becomes the slave of drink, he is mastered by a spirit that is not restrained by any such consideration. How many house-holds of England suggest the idea that a seven-fold possession is rampant there. Every year a great army, more than ten thousand strong, cross the line that separates self-control from drink-servitude, and are henceforth dominated by a spirit that rapidly makes havoc of their health, property, limbs, comfort, peace, reputation, intellect, heart, life and hope of final blessedness. These slaves of drink and Satan wear conspicuously the badge of servitude and may be seen wherever the licensed agents of Government have their gin-palaces. The pawnbroker, the liquor-seller and the Government divide among themselves the spoils taking from these wretched creatures, and the Government portion of it is annually announced with great eclat and jubilation in the House of Commons, that body of grave and reverend signiors. But where is the Wilberforce that should lift an authoritative voice against the iniquity?

—The *Bombay Catholic Examiner* has a very bad opinion of Italy. Not only is the Government execrable in the last degree, but the very judges of the land are gnided in their decisions by the will of the rulers. This abominable system is upheld with remarkable unanimity by the entire nation represented in the legislative chambers. The *Examiner* calls the attention of its readers to a new act of spoliation and sacrilege exceeding in turpitude all that has gone before it.

The subservient judges who do the bidding of the Crown hesitated for years and it was not until the first month of the present year that the Italian Court of Cassation issued the final decree for submitting the goods of the Propaganda to the law for the conversion of Ecclesiastical property. By this is meant that the sacred Institute above mentioned is to forfeit all its real property which will henceforth belong to the State, receiving in return whatever the plunderers may think fit to bestow by way of compensation.

This is very shocking. But the question we would ask in this connection is, How came Italy to be such a fearfully-demoralized land? The Popes for a great many centuries, have had it as their special garden to cultivate that they might show to all the world, by a kind of earthly paradise, the incomparable excellence of the government, temporal and spiritual, of the Vicar of Christ. We know how sedulously they have cultivated this domain of the Church. We remember the Encyclicals, Syllabuses and Bulls launched against Bible Societies and other Protestant movements; the Inquisitions for heretics; the fact that a traveller could not enter Rome with the vernacular Bible in his trunk; we call to mind the immense net work of clerical agency spread over all the country; the Confessional, the Expurgatory Index, &c. &c. and are astonished to learn that a nation with such a training, protracted through so many centuries, should be capable of out-Heroding Herod in the way the *B C. E.* now indicates. In the same issue of our contemporary is a Lenten Pastoral Letter from Bishop Meurin to clergy and laity in which, after quoting 1 Pet. ii. 9, the Bishop says.

We Christians within the pale of the only one true Church of Christ, we alone among all other religious communities that divide mankind, can, without untruth, arrogance, or unfairness, claim the glorious title of "the elect people of God." Not that this high privilege should fill us with undue pride, nor that God had ever intended with cruel partiality to predestine only some souls to everlasting glory and happiness, and all others to everlasting gloom and ignominy; but the future state which awaits each man will be in justice due to him according to his deserts. God in His omniscience has from all eternity foreseen our deserts, and has shaped his government of the world accordingly. No one, therefore, has a right to complain against God's Providence.

Certainly, no one has a right to complain against God's Providence, even though it take the keys of the eternal city and make them over to Victor Emmanuel, and shut up the Pope in the Vatican. But one would have expected that the elect people of God would have turned out better than our contemporary would make us believe they have. Rome however still goes on trusting in the same old devices for making things right, that she has so long and so vainly trusted in, and Bishop Meurin announces that "meat and fish are not allowed at one and the same meal in Lent," &c. &c. &c.

—With reference to the letter of T. H. O. we remark that for "the church in the house" frequently mentioned in the N. T. no rent was probably required. The Christians of a neighbourhood would meet at the house of one of their number, as the members of a Methodist fellowship band now do, with one of their number as elder or bishop; and when there was a special occasion, then different groups would come together. We have been in a good many drawing-rooms in Bombay, capacious enough to seat a more than average congregation. For evangelistic work, it may seem to some that our modern system of large church-buildings, is preferable; there is however a possibility that it hinders rather than advances the diffusion of the Gospel. It is when every Christian feels that he is bound to make known the Gospel that it is most likely to spread. Thousands of Christians are enamoured of their goodly church-edifice and forget that what the New Testament calls the church is a spiritual body of persons commissioned of the Lord to make him known in the world. The Church is a liquid element dependent on movement for its fluidity and life-giving power, and, like the blood, coagulating when arrested. We believe that many of the people of God are coming to see that the church must become ubiquitous and get abroad and live among men. "How beautiful upon the mountains are the feet of them that bring good tidings." "Then they who were scattered abroad went every where preaching the word" "Men shall run to and fro and knowledge be increased in the earth." "When, for the time, ye ought to be teachers, ye have need that one teach you again which to be first principles of the oracles of God." The church has been too much regarded as a sort of emigrant-ship, gathering people together and sailing away for the distant haven. But every one that is brought to the Lord and receives the Spirit of the Master, finds that that Spirit takes him to the haunts of the perishing that he may save others. Let us learn this lesson from the Salvation Army, though we may not care to fall in with all their ways and ideas. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

—We are glad to hear of the formation of a Y. M. C. A. in Poona, and would invite the attention of our readers to an account of it in our correspondence columns.

—A large audience gathered in the Grant Road Church on Wednesday last to hear Dr. Butler's Lecture on Mexico, and listened without the slightest indication of weariness to a discourse covering two hours, which is saying much for India. We ourselves heard this Lecture in Allahabad three months ago, and heard the repetition of it with unabated interest. The whole would constitute a very valuable portion of a book on God in History. We noticed the Lecture at some length when we first heard it, and need not now dwell upon it. We are glad to see that Dr. Butler is apparently none the less vigorous after visiting some fifty mission stations in different parts of India, than when he arrived here four months ago. He is to lec-

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ture again on Wednesday next, giving his Recollections of the Mutiny.

—We take the following from the *Dnyanodaya*:

On account of continued ill health Mrs. James Smith of the American Marathi Mission sailed on Tuesday for her home in Canada, by the Anchor Line Steamer, Arabia. We sincerely trust that change of climate and rest will enable her to return before long to the work in which she has been so useful. In her departure the Mission High School at Ahmednagar loses a very valuable assistant, and she will be missed by very many friends.

—From the same we learn with much regret that intelligence has been received of the death of Mrs. Hazen, wife of the Rev. Dr. A. Hazen, formerly of the Am. Marathi Mission. She and her husband arrived in Feb. 1847 and left finally in Feb. 1872. Though often in feeble health she was an earnest worker and is affectionately remembered by those among whom she laboured, in Ahmednuggar, Seroor, Bombay and Sholapoor. Mrs. Gates, of the same Mission, Sholapore, is her daughter. We sympathize deeply with the bereaved.

—The Am. Madura Mission has been celebrating the fiftieth anniversary of its existence. The Jubilee meetings were held Feb. 26-28 last. We were favoured with an invitation to be present and would have been glad indeed to attend had our work permitted. Some others from this presidency attended. We take the following from an interesting notice of the meeting in the *Dnyanodaya*:

The services were held in Madura city in a temporary pavilion, which accommodated fifteen hundred persons, and which was often crowded. On the first day there was a procession of Christians through the town accompanied by all sorts of musical instruments, and carrying bright banners in dozens. Arches, decked with bright colors and inscribed with verses, were erected in various streets, and American and English flags waved together from the steeples of the Churches and other buildings. The last evening there was a display of fireworks. These arrangements were in accordance with the spirit of this country, and not only gratified the Christians, but surprised the Non-Christians. They saw that Christianity is not only praying and preaching, but provides joyful entertainment on proper occasions.

The anniversary exercises largely consisted of historical papers by missionaries and Indian Christians. Some of these will be printed. On one evening there was a concert, listened to by a dense crowd. Great pains have been taken with music in this mission, and the singing was excellent. At one short session there were addresses by missionary and Indian delegates from the Marathi, Jaffna and Arcot missions, and a message of congratulation came from a missionary of the Church Mission, who was obliged to forego his desire to be present.

Thus this American Madura Mission has entered on its second half century, with a list of about 12,000 Christians, of whom between 2500 and 3000 are full church members. These are connected with 28 churches, of which 15 are ministered to by ordained Indian pastors. These pastors are mainly supported by the Christians

The Native Christians present were seized with a remarkable spirit of liberality, and came forward with contributions amounting to Rs. 4128

—A New Dispensation extra slip informs us that the difference between the Apostolic Durbar and Rev. Pratap Chunder Mozumdar has been adjusted and that all parties have united in service in the Mandir. The hope is expressed that "this unfortunate matter will rest here."

—We hear with regret of the death of Mrs Janvier, formerly of the Am. Presb. Mission in the Punjaub. Her husband was killed while preaching in Hurdwar, in 1864. A man approached him from behind, and struck him down with a thick club.

—We are very sorry that we are about to lose Dr. Partridge from Bombay. A farewell prayer-meeting of his friends will be held at the Upper Room, Mazagon, on Tuesday next, at 8 p. m.

NOTICES OF BOOKS AND REPORTS.

We have received and hope shortly to notice the following: Report of the Irish Presb. Mission in Rajpootana; Why do we seek to lead People to Christianity? Ideas for Thinkers; The Voice of India; *Indian Baptist*; *Harvest Field*; Cook's Indian Tours.

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SATURDAY, MARCH 8, 1884.

CHILDREN OF GOD BY ADOPTION.

We saw lately a discourse on "the sons of God" by Rev. Geo. F. Pentecost, making prominent the fact that Christians are not merely children of God by adoption, but generically, by being born of the Spirit and made to possess the nature of God. He illustrates it by a story. A babe is found by a gentleman on his threshold. It is taken and cared for and grows up with the children of the house, and regards itself as one of them, knowing nothing of the circumstances of its adoption. One day the little girl comes home in great distress; some one had spoken of her as "a beggar brat," not a child of the family; she begs to know if it is really so, and is almost heart-broken to learn that she is simply an adopted child. The parable does not seem to us a very apt one. This girl had no recollection or knowledge of any other state than that in which she was; from the dawn of memory she was treated and regarded as a child of the family. The case of the believer is more like that of "a beggar's brat" who has grown up amid scenes of squalor, danger and vice, snatching a meal where it can get it, finding a sleeping-place under bridges, passing through all manner of brutal and vicious experiences; found in this state of misery by a generous and large-hearted person who takes the wretched waif to his own house, and makes him joint-heir with his own children of all that wealth, culture and kindness can secure to him. In such a case as this, the present kindness would not obliterate all recollection of the former misery; the child would glory in the fact that whereas it was by nature only fitted for the vilest scenes and most harrowing fate, it had been mercifully adopted by the kind gentleman who has given it his name and lavished upon it kindness due only to his own offspring.

To the words of John iii. 1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God,"—the New Revision add the words "and we are" which, in Mr. Pentecost's opinion, greatly enhances the value of the passage. We do not take this view of the matter. What God calls a thing that it is. His word constitutes the fact that it declares: "God who quickeneth the dead and calleth those things which be not as though they were." Thus he declared that Abraham should be a father. "He spoke and it was done; he commanded and it stood fast." There is an oft-repeated anecdote of Napoleon that well illustrates this matter. At a review in Paris, the Emperor dropt his reins and his horse ran away with him. A soldier, leaving his ranks, ran and caught the horse and handed the reins to the Emperor. The Emperor immediately addressed him as "Captain." The man rejoined, "In which regiment?" and the answer came, "In the *garde imperiale*." The man at once laid down his musket and went and took his place among the officers of the *garde*, and in face of their remonstrances insisted that he had the same right to be there as they had; and so he had. If God calls believers the children of God, then they are that, though the entire universe should ridicule his claim. "The world knoweth us not even as it knew him not;" but "we know that when he shall appear we shall be like him, for we shall see him as he is." The word *adoption* used repeatedly of believers in the N. T. conveys no idea of inferiority. The spirit of adoption is the very spirit of sonship, enabling us to cry Abba, Father.

What takes place in conversion? The word of God is received into the heart. That word is the expression of God's willingness to save the sinner who lays hold upon it. The convicted sinner recognizes in it the offer of God to save him through the crucified One. That word in his heart makes him a believer; but that very word is the word of regeneration whereby God makes the man his own child; and that very word justifies him from all his sins and makes him a saint. These things may not at once be obvious to the subject; but they are potentially in the word. To say either that we are first regenerated, next believe, then are justified, or that we first believe and then are born again, throws a multitude of scriptures out of gear, and opens the door for endless wrangling. The Spirit of God is the Spirit of Truth, and it is He that enables us to recognize the truth as truth, and makes us to be of one Spirit with Christ and with God, partaker of the divine nature.

DRAWING IN THE NET.

Judging from the accounts that reach us week by week, Messrs. Moody and Sankey are carrying on a very successful campaign in London. The meetings are crowded and large numbers attend the after-meetings, to be individually spoken to. Mr. Moody believes in *drawing in the net*, and thinks it a great pity that so many ministers should neglect it, and dismiss their audiences without an effort to induce the awakened to come out publicly as sinners. Yet there is a fact which shows that the Spirit of God is not bound to any particular mode. Mr. Spurgeon has a church of over 5,000 members, almost all of whom have been converted under his ministry, and yet he has no after-meetings, and never calls upon people to stand up or come forward as seekers, nor does he call for lay testimony in the church. Almost all the evangelists of the day, including some in the Church of England,

avail themselves of the aids we have mentioned, and consider them in a high degree important; many would feel that their right hand were cut off if deprived of the opportunity of calling for seekers and dealing with them in after-meetings. One can find very good reasons for trying to induce men to commit themselves openly as seekers of salvation, at the time when their sensibilities have been awakened by the truth. Many men are awakened by the word who sink into their previous apathy when they leave the church and find themselves in society not favourable to religious impressions. The proverb "strike while the iron is hot" seems applicable here. Every thing depends upon decision; it is procrastination that has hitherto hindered the awakened man from being saved, and which will do it again effectually and to the end, if he neglect the present opportunity of deciding. This is the consideration that gives so much force to the evangelist's exhortation to come out openly for Christ, there and then. But how about Mr. Spurgeon's 5,000 converts? Were they not led to decide for Christ, while under the sound of the Gospel? Doubtless they were, in most instances; only there was not at that time a public acknowledgment. They went away, determined to seek salvation and live for Christ; they resisted the discouraging influences and soon found an opportunity of meeting Mr. Spurgeon or his elders, and were guided into clearer light and made a public profession of their faith. Mr. Spurgeon seeks in his preaching, as much as any one, we suppose, for immediate results, though he does not calculate that those results shall be immediately disclosed to him. It is possible that an evangelist, long accustomed to the plan of calling for seekers, may come to look upon it as a *sine qua non*, and may fail to exercise faith with regard to any results that he does not see, and this may be displeasing to the Lord, and possibly the very plan that was once attended with much blessing may now be unfruitful. It may be observed that the Spirit and the word of God seek to guard us against relying on any particular forms or methods. Especially if there be a glorying in the methods, a tendency to ascribe the results to the methods. Without faith, it is impossible to please God, and as a rule, *cæteris paribus*, the evangelist who walks most by faith will, in the long run, see most of the glory of God in the conversion of sinners. On the day of Pentecost, the multitude cried out, What must we do? and in the Acts generally we find a readiness on the part of preachers to deal with their hearers with reference to immediate results. But there is no law laid down with regard to measures and methods.

TITLES OF CHRISTIANS. XIV.

CHILDREN OF THE DAY. CHILDREN OF LIGHT.

Addressing the Thessalonian Christians, Paul speaks of the day of the Lord that is to be as a thief in the night to the great body of those to whom the Gospel shall have been preached, overwhelming men with the unexpected and intolerable revelation of the holiness and majesty of Christ. But he reminds those whom he addresses that the dawning of that day shall not be overwhelming to them for they are the children of light, they are the children of the day. This is true of all Christians. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." "While ye have light, believe in the light, that ye may be the children of light."

Christians believe in the light that comes by the Scriptures, and that is especially effulgent in Christ. Guided by the Spirit of God, they find the light of heaven in all that is recorded of Christ, his word, his works, his sufferings, his death, his resurrection. Light may be falling profusely around us, but if we allow ourselves to be blindfolded, or withdraw to a dark chamber, it is as though there were no light. The sun shines in vain for us unless there be in us a heart to avail ourselves of its guiding beams; and the light of the Saviour reaches us in vain, if we recognize it not as light, receive it not to our heart, and use it not for works of light. Awake, thou that sleepest and arise from the dead, and Christ shall give thee light. Christians walk in the light of the Lord, carefully abstaining from every work that will not bear the light, having to do with nothing without subjecting it to the test of God's light. The question is How will this thing look in the light of the judgment day? The light that streams to the believer from the Scriptures, is the very light that shall flood the world in the last day; let me then see to it that I this day take no part in any work that will not bear the light of the day of the Lord. The children of the day are they who have the maxims and ideas and preferences and principles of Christ ruling in their heart, and determining their walk and conversation. Once they were darkness; their heart was opaque, and the truth of God did not penetrate it and shine through into the world; they did many things which they sought to decorate with honest epithets, but which were in conflict with the teachings of the book, and which blocked the way of the light, and hindered it from reaching men. They had, it may be, the approbation of good men, and seemed to need no kind of screen to hide them and their works when Christ should appear. But what they call light is darkness. Light and love are closely intertwined and may not be dissociated. "He that loveth not his brother, is in darkness even until now." Prove your light by your love. Love worketh no ill to one's neighbour. Let us cast off the works of darkness and put on the armour of light. "This then is the message which we have heard of him and declare unto you, that God is light and in him is no darkness at all." Our life must convey this message to men. If we say, we have fellowship will him and walk in darkness, in self-complacency, self-righteousness or self-indulgence, walk in this darkness while we profess to be in God, we convey a falsified message and make men believe that in God is darkness. Whatsoever maketh manifest is light. The sons of light wherever they come make a distinction between the darkness and light; there is a narrow and unpopular path filled with light, and a broad and crowded highway shrouded in darkness. We cannot be sure that our life is a ministry of light, unless we get the electric light of the throne flashed fully on a multitude of things that too many take for granted as all right. When we come to Christ we despoil ourselves of every thing, all our virtues as well as our unrighteousnesses, and then put on only what we have the clear sanction of Christ for; we must in fact receive every thing from Christ. If the light that is in thee, in the centre of thy heart, be darkness, how great is that darkness! A dark lantern, hung out as a ship's light, may be the means of causing some terrible collision in which hundreds shall go down. Faith is the skylight by which the light of heaven comes down into our heart, mind and soul, radiating in all the deeds and words and ways of our life.

The children of light are the children of the day of the Lord, and the light of judgment attends their steps, causing all things to appear as they are in the eye of the Lord. When Jesus spoke to the Pharisies that brought to him the adulterous woman, and called upon the one that was without sin to cast the first stone at her, they stood revealed in their true character. They came all engrossed with the sin of the woman, and all stood gazing at her as though she were the one sinner in Jerusalem, when suddenly they found the electric light flashed upon themselves, and each one suddenly became aware that he was the sinner, he was the child of night, and made tracks for the nearest darkness. So should it be where the follower of Jesus appears; there is love and there is judgment in the strange light that shines through his apparel and repeats the transgiuration; love for the children of light, and judgment for those whose works and plans and preferences and habits cannot bear the light. Gehazi, after falling into the snare of the devil and accepting from Naaman the nice things that Naaman was so glad to bestow, when he came into the presence of Elisha found the light to be suddenly intolerable and was turned by it into a leper. Elisha had seemed to him like an over-scrupulous man rejecting gifts when there was no necessity for it; Satan gave him a taper and assured him that its light was better than that of the sun; but he found out to his cast that life is in the light of God and not in that of human reason. God considers it of the very highest importance that his servants and ambassadors should be men of uncompromising disinterestedness, so that men of the world will not be able to say there is contact between us and them at one point, the appreciation of money. But how few there are in the church, in 1884, who think it a matter of sovereign importance that they should demonstrate to a carnal world that Christ satisfies them. The rich young ruler went away sorrowful; but now he remains in the church and is made an elder.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—I am just now travelling in the Akola taluka of this district, and I have no doubt some account of the people and their habits will be of interest to your readers. It was only last week that we climbed the heights of Kalsubai the highest peak of the Sahyadri. The people are very simple and ignorant, but at the same time, though they have not any very great idea of the beauty of morality, they have a great fear of what they choose to call their gods. At the height of about 5,500 feet above the sea level, near the top of Kalsubai, there is fountain of water round which there stands a circle of stones besmeared with oil and *shendur*. Here we halted to quench our

thirst and our guides brought from the centre of the gods many and lords many a copper pot to draw water with. It was natural to ask how the water pot came to be there and how it happened that no body appropriated it, and the answer we received was that the pot belonged to the goddess on the hill and that whoever would be so sacrilegious as to think of carrying away a vessel belonging to the goddess would be thrown off the precipice.

Crimes are committed here as elsewhere but it must be said to the credit of these people that directly the Magistrate questions them on the subject they come out with the whole truth. Last year, I was told, two men were hanged for murder but there was no other evidence against them than their own confession; had they been bred up in the sharp technicalities of law they would fairly have escaped condign punishment.

Mr. E. in consideration of their honesty, has established a school at Ekdara, the place where the crime was perpetrated, at his own private expense. The school house is in the course of building and might be ready before the rains set in. The inhabitants of the whole of this taluka are mostly Kolis, said to be the aborigines of India (not fishermen, but a class of people resembling the Kunbis.)

We have occasion to speak to them as we move on from place to place and we are greatly encouraged by the simplicity of their manners and the interest they manifest when the word of God is preached to them. At times we have had a congregation of so many as one hundred in villages where there could not be many more people living. The Rev. Mr. M. joined us at Bāri, and it greatly encourages us in sowing the good seed. It is God that gives the increase but humanly speaking there is great hope that the cause of Christ may prosper and whole villages acknowledge the Lord.

I should not therefore be doing too much to invite some missionary society, that can conveniently do so, to station a faithful catechist either at Akola or Rajur from which place he can travel about in all directions bearing precious seed.

The American Missionaries have their schools so far as Kolhar about thirty miles from Akola, the S. P. G. have a catechist only twelve miles distant, while the Methodist mission at Igatpuri have the height of Kalsubai just before them. The C. M. S. have a station at Nasik not many miles from the outskirts of the taluka. Being in the centre of a tract of land in which four different missions have been labouring for years, it is a pity this spot should have been left without the word of God being preached to the simple people. Mr E. comes here once a year at the most, and like a true servant of the Lord Jesus Christ never misses an opportunity of calling their attention to the eternal interests of their souls; but I should very much wish they might hear the word more frequently and have greater opportunities of acquainting themselves with the truth as it is in Jesus We come to Ekdara this morning and expect to leave it tomorrow afternoon, and it is not possible we could do a hundredth part of what a resident catechist will be able to do.

DIGAMBAR DALAYA.

Camp Ekdara, February 26, 1884.

DEAR EDITOR,—The Methodist Episcopal Churches here and at Vepery, Madras, have sustained a severe and heavy loss by the speedy removal of our much esteemed brother L. A. Bowden who died here at the early age of thirty-two on 23th inst., of confluent small pox contracted in Madras.

The deepest sympathy is felt for Sister Bowden and her two very young children. Bro. Bowden was loved by many, and held in high esteem by all who knew him. He lived with his heart and purse ever open to the cause of God and the needy, and his kind gentle manner, meek and humble spirit spoke the Master he served, while the Church had in him a strong and effectual supporter, willing worker and local preacher. While dead he yet speaketh in the words recorded by Luke, ch. xii. v. 40. "Be *ye* therefore *ready also*: for the Son of Man cometh at an hour when ye think not."

Sincerely Yours,
J. E. YOUNG.

Baugalore,
Feb. 29, 1884.

THE ECONOMY OF CHURCH-BUILDING.

DEAR SIR,—It will be perhaps important to add to your remarks approving an account of Mr. Reginald Radcliffe's description of the practise of the early church this thought: *there is a pious economy of consecrated funds in church-building rather than in church-renting.* When it is remembered that *the* church is not the *building*, but a Society born to live, which has a certain income as long as it exists, the question of the administration of this income *must* be considered.

Now consider two examples. Society A has come into existence and its income is, say, Rs. 200 *per mensem.* (It is hoped and expected it will improve; but never mind that). In ten years this represents Rs. 24,000. Its administration of this amount of money, and to do so most economically will have been a sacred responsibility. It will have been the more urgent because the crying need of the work regarded from the stand point of opportunities will have been *money.* This Society, however, proceeds upon the renting policy, and so pays Rs. 100, say, *per mensem* for a hall in which to gather the "house-hold bands" of disciples for "Apostolic" preaching once a week. Doubtless in Bombay it would, to be large enough, be almost necessarily, not only of this *rent, but* "an upper chamber on the third floor of a building." The balance goes to providing a very meagre support for a good man and his family who throws himself into the work of daily house-to-house evangelization (whose work is manifest in the weekly aggregate gathering); some printing, lighting, conveyance, and other incidental expenses into the bargain. Thus in ten years it will have spent Rs. 12,000 in the current expenses of the work, and Rs. 12,000 will have been paid away to a probably entirely disinterested party (spiritually) for rent; and there will be nothing more to show for the money than a record of certain work done without any provision for its continuance. Peradventure the work, then, is even discontinued because the landlord turns out his tenants. There will also be this: a man of God, whose family will have grown up and increased in these years, who is therefore in distress because of the heavier expenses involved, not encouraged with any hope of the continuance of the work; or, granted this, any hope of a better support.

But Society B. commencing at the same time and having exactly similar resources, proceeds on the building policy. It makes a special effort in the second year to raise Rs. 5,000 instead of Rs. 2,400, and does it. It builds a pretty little church for Rs. 10,000. It is finished at the end of three years. There will then have been secured, the first year, Rs. 2,400; the second, Rs. 5000; the third, Rs. 2400; in all, Rs. 9,800. At first this society will have rented, and so spent all its money in current expenses, excepting the balance of second year's extra income: Rs. 2,600. When the Society will have entered the new church this will have been paid, and there will remain a debt of Rs. 7,400 secured by a mortgage. This debt, with interest at 10 *per cent,* it is resolved shall be sunk, rent being now obviated, by an appropriation of half its income. How does this society report at the end of ten years? To begin with the rent item as compared with interest on the debt will have reduced expenditure from Rs. 100 to Rs. 61-10-9. But this yearly reduction of the principal will have also diminished this amount of interest, so that expenses will have been gained upon every year. In seven years, the debt with interest and incidentals will have been easily and entirely paid. At the cost of this interest, say, Rs. 3,000, they will have secured a church edifice worth at any time, as real estate, its cost price, for the erection of a church tends to enhance the value of real estate in its immediate vicinity. And more than this, it will have freed its current income of the items of both rent and interest (successively), leaving Rs. 100 *per mensem* clear with which to improve their hard-working evangelist's support and to undertake more work. More yet, with their pretty church they gain at least a little influence over the poor worldling, who is apt (and as even the "babes in Christ") to attach enough importance to matters of church comfort and economy to even jeopardize his soul's welfare by his indifference to the means of grace unless he is humoured.

Granted sanctification in both these societies, the sanctified sense of society B will have augmented its power and advance its work in a ratio *double* that of Society A.

It is true that a church may be at a certain stage of its existence too young and weak to build. This may have been the case in the instances quoted by you from the Scriptures. But if a church is strong enough to rent, it is in demonstration it is more than strong enough to build. The effort and the economization of sacred funds that building secures is what the highest consecration demands. It is hardly a high example of Christian love and self-denial when a society pleads that it is not bound to provide for the work of the church in the future. And when it could do so in a sense peculiar to itself, it is hardly a proof of devotion to the cause, especially when their fulfilment of their part makes it feasible for their successors not only to do the more work, but thus presents them with an occasion and opportunity to provide for it with proportionate liberality. But the example of those predecessors of whose liberality the church itself is a monument is to the contrary, and will rather inspire emulation than otherwise.

Without some qualification I think your excellent exposition of the procedure of the early church will hardly contribute to the advancement and vigor of the church of to-day.

Comfortable and serviceable churches some say make capital "winter quarters" for a satisfied membership. This is a witty saying perhaps, but I think it is less sustained in point of fact as regards churches thrown upon their own resources for their continuous existence (and not maintained by the state or other funds) than is generally thought. I am rather inclined to think, myself, that such churches may be fully trusted with the means they inherit; and fully trusted to administer them with as much appreciation of the provision already made for the economical continuance of the work and as much fidelity and zeal as their predecessors.

Your's truly,
T. H. O.

Madras, 3d March '84.

SACRAMENTARIAN SALVATION.

DEAR SIR,—Judging from the stand point of your correspondent in last week's "*Guardian,*" we must admit circumcision—yea the whole Jewish ceremonial laws to be equally as valid and binding, alike on both Christians and Jews, now, as they were on the Jews before the coming of John the Baptist and the Messiah; for were they not divinely appointed with a divine significance, the two neccessary essential conditions—according to "C. L. W's." theory—required as proof in support of their validity without the receiving of which it was very questionable whether the parties—though having faith and living it in their lives—were the adopted of God? Oh yes, but *you* would seem

to forget that those were but types of that which had their fulfilment in the coming of the two personages named;—Baptism of John for that of circumcision, and the ministry, suffering, death, burial, resurrection and ascension of Jesus for the grandly gorgeous ceremonies in the temple and the bloody sacrifices without the sanctuary. No, readers, it is not I who forget this, but, it is the correspondent under reference and those who join issue with him who appear to have this hid from their spiritual vision; but, if I be wrong in surmising so, and give them the credit for believing with me and others that the institutions of Moses are substituted by those of John the Baptist and Jesus,—will they consider the position of the brethren who say and act that just so has water baptism and the Lord's supper had their complete fulfilment by the coming of the Holy Ghost to be a greater improbability and of vaster extravagance than those which formed the peculiarly characteristic features of the Messianic dispensation? Mind you, I wish it to be distinctly understood, before proceeding further, that I am not attempting to prove the symbols of water baptism and the Lord's supper to be sinful, oh no, far be it from me to do so; what I am striving to point out is that those who do not demand the reception of these by their converts most clearly and certainly do not vitiate their faith and salvation before God by their conduct in these respects, rather, on the contrary, is there abundant evidence in the condition of the Jews to fear that, like them, many are dying faithless, resting on the commands—ordinances—and traditions of man; when they might by simple faith exemplified in their daily lives soar above these having their robes washed in the blood of the Lamb of God which taketh away the sins of the world. These Jews were so wrapt up in their positions, wealth, scholarly attainments and the washing of pots that the very idea of salvation by any other process than the ones in which they were trained, and with scrupulous exaction obeyed, was as monstrously outrageous upon their faith as well could be conceived of, so through the blindness and hardness of their hearts they rejected and crucified the Lord of Heaven. What was there wrong with them? Oh friends, no more than what the Christians of to-day are guilty of, they grieved the Holy Ghost! They were simply obstinate in clinging with tenacity to divinely appointed with divinely significant institutions after their fulfilment by the Messenger and the Messiah; just in like manner as the divinely appointed with divinely significant sacraments are being tenaciously held by Christians since the coming of the Holy Ghost whose Messenger Jesus was—"Nevertheless "I tell you the truth; it is expedient for you "that I go away: for if I go not away, the "Comforter will not come unto you but if I "depart, I will send him unto you. Jno. xvi. "7."

In conclusion, permit me to enquire how came it to pass,—since water baptism is dogmatically enforced by the Christian Churches of to-day as imperatively essential in priority to salvation,—that Jesus violated the ordinance in the outset of his ministerial career when calling forth individuals (Mark i. 16-20 Mark ii. 14. and John i. 43-49) without baptising them either then or subsequently?: and again, when his propounding the way of God to the motley throng surrounding him led many of the Samaritans to believe on him (John iv. 39-42), we have no record of their baptism by water at his or any body else's hands at the time or at any later period? Apostles too are very frequently appealed to in support of the teaching of the essentiality and priority of the sacraments to salvation; how then are such passages as we find in Eph ii. 8, 9, 13-18.—Heb. x.—Gal. ii. 16, 21.—Gal iii. 2, 5, 8, 11-14, 18, 19, 21-28.—iv. 4-7, 21, 29.—v. 1-18—(and many others also, but with which I will not further encroach upon your valuable space, having already exceeded the boundary of propriety I offer you a hearty apology) to be explained away, unless we draw the not improbable—or unreasonable either—conclusion that members were received into the churches without the formula of water baptism, for which there is now such great contention to the danger of millions of souls, who, but for these, would be enjoying the bright warm genial sunshine of God's love through the face of Jesus Christ?—May God's richest blessing rest upon the readers of these few lines, written in humble dependence on Him, to make them of incalculable benefit in leading and confirming—many precious souls to and in the blessed Saviour.

Yours very humbly in the Lord,
"SERVUS SERVORUM DEI."

3/8/84.

SIR,—The Young Men of Poona have recently determined that it shall no longer be a boast that Bombay is the only City of Western India with a Young Men's Christian Association. With this resolve they have come forward with great heartiness of spirit to show that there exists among them an inclination to vie in the march towards perfection in moral and spiritual attainments and to labor in imparting to others the knowledge of eternal things. For 'the fear of the Lord is the beginning of wisdom.'

It is true that the Poona Association will not have such a wide field for Xian work, as a large city and seaport town like Bombay, has. But He in whose cause they are to labor searches the hearts and knows the thoughts of man. It should therefore be their consolation that if they serve Him with a single eye to His glory, they shall reap abundantly if they have so sown, although the field may be small.

A very fair start has been made in the number of members—fifty-four names being already on the rolls of this association, which has been only a fortnight in existence, the first meeting having been held on the 22nd February last. It is very cheering to see so large a number showing an interest in such a work. The Lord be praised for it!

A committee has been formed, consisting of eleven members including the President, Secretary, Treasurer, and two lay members of each Church in Poona represented in the association. The following are the gentlemen comprising the committe;—

President.—Major Prideaux.
Secretary.—Mr. J. H. Jones.
Treasurer.—Mr. A. H. Bryson.

Members of Committee.

Church of England.	Lieut. J. M. Candy Mr. J. Windsor.
Church of Scotland. (Established.)	Mr. R. D. Dow. Mr. T. Brodie.
Church of Scotland. (Free.)	Lieut. Gardiner. Mr. G. Cockman.
Methodist Church.	Mr. A. Boult. Mr. C. Sanger.

The Association are without doubt very fortunate in procuring for their President and Chairman a Gentleman who, while possessing the amiable and administrative characteristics requisite for sustaining and directing an Association of Young men, is well known for his high standard of Christian principles and zeal for advancing his Heavenly Master's cause.

The constitutional rules of the Association are in many respects similar to those of the Bombay one. There is one difference however which may be noticed, i. e. whereas the Bombay Association admits young men as associates or members according as they are full members of churches or not and allow only the latter the right of electing or being elected as members of the Committee, the Poona Association admits all young men as *members*, giving them the power to elect members for the Committee but *not* the right of being elected themselves unless they are full members of churches. Thus the same end is arrived at without making any invidious distinction between the members of the general body of the Association.

Yours truly
J. J.

NOTICES

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)

Sunday Services at 11 A. M. and 6 P. M.

The Rev. A. C. Grieve will preach next Sunday evening—*the 9th inst.*

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION.

Friday, 14th instant, meeting 8-30 P. M.

Friday, 21st instant, 8 30 P. M.—Lecture by Rev. D. Mackichan, D. D., Subject "Athenais—Scenes from the History of the Church of the 5th Century."

Members are earnestly requested to attend and to being their friends (including ladies.)

M. E. CHURCH, BOMBAY.—The Rev. Dr. Butler will preach to-morrow at 11 a. m. in the Dean Lane Church, Fort, and at 6 p. m. in the Grant Road Church.

LECTURE BY DR. BUTLER.—On Wednesday next at 8 p. m. in the Grant Road Church. Subject: "Reminiscences of the Indian Mutiny." Admission free. A collection will be taken.

THE UPPER ROOM, MAZAGON.

A Special Meeting for Prayer, praise and thanksgiving will be held at the above room, on Tuesday the 11th instant at 8 P. M. with reference to the final departure of Dr. Partridge from India on the following Friday. All brothers and sisters in Christ are cordially invited.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

METHODIST CHURCH SERVICES,
Sunday 9th March 1884.
Grant Road.

7-0 A. M. Sunday School; 8-30 A. M. Sermon by Rev. W. H. Stephens; 6-0 P. M. Sermon by Dr. Butler.

DEAN LANE HALL.

9-30 A. M. Sunday School, with black-board illustration by Dr. J. S. Stone; 11-0 A. M. Sermon by Dr. Butler; 6-0 P. M. Sermon by Rev. C. P. Hard.

Epitome of News.

SATURDAY, MARCH 1.

—*Times of India*: Last evning a large number of ladies and gentlemen assembled at the Y. M. C. A. Rooms on the occasion of the annual social meeting. Dr. McDonald presided. The report which was read by the secretary was a very satisfactory one in almost every sense, but more especially so as regarded the finances of the association. The debt for the building which this time last year amounted to Rs. 1,200 was found to have dwindled down to Rs. 570. The Christian work for which the association has been organised was found to have

been carried on in a manner which reflected great credit on the workers. A feeling of regret was expressed at the poor attendance at the social gatherings every Friday evening, and at the lectures delivered at the rooms. This it was fondly hoped would be remedied. The Rev. Dr. Makichan proposed the adoption of the report, which was seconded by Dr. Stone. The Rev. R. Jeffrey afterwards delivered an interesting address.

—The number of boarders in the Indo-British Institution is 101. Expenditure for the year, Rs. 15,116.

—*Times of India*; Bangalore: The dismantlement of the Bangalore Fort has been finally ordered, and the 4th Pioneers commence work immediately. The civil population, European and native, have been directed to quit by Saturday. The arsenal remains for the present, but after the demolition of the fort is completed, it will be abolished and the building razed to the ground. A small fortified place of refuge for the protection of Europeans, in case of an outbreak, will be erected on the site of the fort. The building is of historical interest, and on its ramparts is a cell twelve feet square, where David Baird was confined.

Monday, March 3.

—*Bombay Gazette*; telegraph from Trinkitat, 1: Major-General Sir C. Graham advanced yesterday to the relief of Tokar.

The rebels were found in a strongly entrenched position at a distance of seven miles from Trinkitat. After some preliminary skirmishing, the fighting became general all along the line. The enemy fought with fearless determination, but they were unable to prevail against the force of British arms; and after three hours' severe fighting they were completely defeated.

The English troops behaved splendidly, and showed no signs of being daunted by the onslaughts of the enemy. The loss of the rebels was very heavy, whilst that of the English was comparatively small.

The estimated number of the enemy was 12,000, and they lost 2,000 men killed. The four Krupp guns and two Gatlings which Baker Pasha lost when his force was routed were recovered.

Our loss amounts to about forty killed and ninety wounded. Among those killed are Major Montagu Maule Slade and Lieutenant Pyobyn, of the 10th Hussars; and Lieutenant Frederick Arthur Freeman, of the 19th Hussars. Lieutenant Boyd Carysfort was severely injured.

General Baker and Colonel Burnaby also took part in the engagement, and were both wounded, but not severely.

Suakin, 2: Yesterday General Graham entered Tokar after hardly any fighting.

—During the past seven weeks 1,170 persons died of small-pox in the city of Madras. The *Mail* suggests that half a dozen of the young medical officers for whom the Government has found no employment, should be attached to Dr. Laing's Vaccine Department.

—*Bombay Gazette*; Hyderabad, 2: Yesterday afternoon His Highness the Nizam was seized with serious illness which proves to be cholera. Dr. Beaumont, the Residency Surgeon, was called in, and remained in attendance on His Highness all night.

His Highness is better this afternoon, but I regret to say that his condition is still considered critical.

Tuesday, March 4.

—We are favoured with a copy of the March number of the Indian Railway Travellers' Guide, published at the *Bombay Gazette* Office, Price, 8 annas.

—Locusts have appeared in the Chiploon Taluka.

—*Bombay Gazette*; Hyderabad, 3: H. H. the Nizam was attacked by cholera on Saturday evening, and became collapsed during the night. Early on Sunday evening a reaction, slow but progressive, set in. His Highness is now in a hopeful condition. He slept well last night, and has taken light nourishment to-day.

—*N. Chr. Advocate*: Mrs Valeria G. Stone, of Boston, whose gifts to educational, religious and charitable purposes, aggregating about $2,000,000, have rendered her name immortal, died last week from the effects of injuries received in falling upon the ice. Her age was 84. Her largest gift was $150,000 to aid the Congregational schools for colored youth in the South, including Atlanta University. About the same amount was designated "to aid struggling churches and students and to save mortgaged homes." About $500,000 remained unbestowed at her death and this, it is understood, has been bequeathed for public uses in the same line as the $2,000,000.

—Charles Delmonico, the last member of the New York family that has given distinction to that name by a successful career in the business of restaurant keeping, some weeks ago showed signs of mental derangement. Not being kept under close watch he wandered from home and disappeared. Ten days later his dead body was found in a lonely ravine in New Jersey, where he had evidently died from exhaustion and exposure. His wealth, which probably exceeded a million dollars, was a burden to him and the care of it wrought the overthrow of his not well-developed mind.

—*Indian Witness*: The Rev. A. Clifford, of Krishnaghur, has done well to call attention to the evil which very often results from the common practice of employing Native *dhāis* for European infants. For some reason a large proportion of these women are taken from among the Native Christians in the village districts, and it is usual for the mother in such cases to leave her own child behind her in her village home. The result is, *in many cases* we fear, that the Native babe dies of hunger and neglect, while the mother often falls a prey to the temptations which beset her in a great city like Calcutta.

We share the joy of our Wesleyan Methodist brethren at the increase of forty-four members in Calcutta, which are mentioned in the Report of the Mission for 1882. Both English and Bengalees are included in the number, and the local income has shown a corresponding increase of about 100 per cent.

—*Indian Churchman*: Mr. Herbert Spencer has an Article in the current number of the *Contemporary Review*, "New Toryism." His idea is that modern Liberalism is old Toryism writ large. He objects to society protecting its weakest members. On this principle he condemns much modern legislation,—the Factory Acts, the Compulsory Vaccination Act, the Merchant Shipping Acts, and many others. We may see here the strong contrast of all such views to the teaching of Christ. While he bids us look beyond self and live for others, our new teachers would allow the weak and suffering to go to the wall, and put self in the forward place. And the very men who preach this miserable doctrine would persuade us that it is more noble than Christian teaching.

Wednesday, March, 5.

—*Bombay Gazette*: Some idea of the terrible ravages of small pox in Madras may be obtained from the fact that within the last seven weeks there have been nearly twelve hundred deaths within the Municipal limits.

—*Overland Mail*, Feb. 15: The Queen has granted the see of Chester, vacant by the resignation of Bishop Jacobson, to the Rev. Dr. Stubbs, canon of St. Paul's and regius professor of modern history at Oxford. The new see of Southwell has been bestowed on the Rev. Dr. Ridding, head-master at Winchester College.

The whole of the first edition of 10,000 copies of the Queen's new book was disposed of on the day of publication, and there is still a great demand for it. The publishers are pushing forward a second edition, which they hope to have ready before the end of the month.

—We acknowledge receipt of the G. I. P. R. *Monthly Guide* for March, with Time and Fare Tables. Price, 1 anna.

Thursday, March, 6.

—*Independent*: The people of California are beginning to reap the practical benefits of the anti Chinese law that was pushed through Congress mainly by the influence of the politicians in that state. The first effect is a decided decrease of Chinamen in that state. Many of them have left the state, some going back to China, and others going elsewhere; and their places have not been filled by other Chinamen. It was hoped that, if Chinese laborers were driven out and kept away, white laborers in abundance would come in and take their places; but this does not turn out to be a fact. The consequence is an increased demand for labor with an inadequate supply, which has already had the effect of raising the price charged by the remaining Chinamen, and subjecting the purchasers of labor to numerous inconveniences and disadvantages. We are not at all surprised at such results. They could easily have been anticipated, and would have been but for the senseless and insane furor against Chinamen. The truth is that the law excludes from California the very thing that, in the economical sense, it needs to have, and which would, if not excluded, contribute to its industrial and agricultural growth. There never was a more stupid piece of legislation; and it would not be at all strange if even California should, before the lapse of the ten years of exclusion fixed by the law, clamor loudly for its repeal. Mere politicians never look beyond the next election in their statesmanship; and hence they are apt to be very poor guides on all economical questions. Their wisdom relates mainly to the ways and means of getting into office.

—*Times of India*: An evening party was held yesterday night at the invitation of Mr. and Mrs. Madhowdas Raghunathdas at the Framjee Cowasjee Institute to meet Professor and Mrs. Monier Williams and Pundit and Mrs. Shyamjee Krishnavarma, who leave by to-morrow's mail for England. There was a large number of Hindoo and Parsee ladies and gentlemen present. Some of the ladies and girls treated the assembly to vocal and instrumental music, which was much admired. Altogether a very pleasant evening was spent.

—From what is said about our local "Asiatic" by the *Times of India*, that Society must be in a bad way: It certainly seems monstrous that as much money should be spent by what is virtually the national library of Western India upon printing as upon the purchase of new books for a whole twelve month. These heavy printing charges sadly cripple the Society's resources. They could only afford Rs. 8-1-6 for the purchase of coins, and they are apparently in such straits that *Temple Bar*, the most readable of all the magazines, has been discontinued, as well as two small journals, the *Bombay Guardian* and the *Bombay Catholic Examiner*, which should, we would have thought, have had a peculiar claim to local support.

—A Brahmin, Juganath Ramdin, lately appeared before an officer in Oudh and acknowledged that he had murdered a boy in Bombay in August last. The man had a mistress, and the boy was her child and he threw him into a pond because "the mother had been intriguing with other people."

Friday, March 7.

—*Times of India*: If the revolt of the Bedouins at Jeddah is permitted to become an established fact, the scene of interest will be shortly removed to the other side of the Red Sea. It is believed that the religious leaders at Mecca, all more or less interested in the slave trade, have refused to denounce the

Mahdi. Through the dervishes of his order, he possessees a valuable organization of emissaries, who are already advocating his cause in Arabia, and if any sort of revolt ever makes head, he is certain of a large following. This is a matter in which the Sultan is supremely concerned, and as the Sheriff of Mecca has already received reinforcements of Turkish troops, we may be assured that every effort will be made to crush the revolt in the bud. It will be the duty of the British fleet to see that the Mahdi does not cross over to the Arabian coast, for his sudden appearance would throw the whole Mahomedan world into a ferment.

—Same: On Wednesday evening, the Rev. Dr. Butler, of the Methodist Episcopal Church, delivered to a large audience at the Methodist Chapel, Grant Road, a lecture on Mexico. The reverend lecturer, who was introduced by the Rev. G. Bowen, then gave a graphic sketch of the history of the struggle of the Mexicans for civil and religious liberty from the year 1852, which was marked by many convulsions, ending with the elevation, for the third time, of General Santa Anna to the Dictatorship. He described to his hearers the state of things in the country, after Cortes had conquered the empire and how the clergy became so wealthy and powerful in the land, and the abuses of the clerical supremacy, the horrors of the Inquisition, the demoralisation of the army and civil service, and the total absence of any law of mortmain. He touched patheticalty upon the unsuccessful attempt of a patriot Hidalgo, a priest by profession, to wrest from the hands of the clergy the rights of the oppressed people. He related the history of the armed intervention of Napoleon III, and the election of Maximilian, the Archduke of Austria, to the empire of Mexico, by the help of Napoleon or Pope Pius IX. the rebellion of Juarez, the final overthrow and execution of the unfortunate Maximilian. The lecturer then proceeded to draw a picture of the awful doom which soon overtook the parties interested in this attempt to continue the clerical oppression in Mexico, and concluded with a vivid description of the progress made by teachers of the gospel, and in particular the Methodists in enlightening this benighted land, remarking that at present Mexico was the most Protestant of any Roman Catholic country in the world.

—Bhagawandin Roopan was yesterday executed for the murder of his sister-in-law.

—H. E. the Governor visits Aden next month.

—Mr. Justice Scott yesterday made absolute the decree *nisi* passed in May last in the case in which Captain Henry Jones Nares, of the Bombay Army, sought for a dissolution of marriage, on the ground of his wife's adultery with Major Michael James Sexton, of the Royal Artillery.

—The Rev. A. B. Watson acts as Senior Chaplain of the Church of Scotland in Bombay during the absence on leave of the Rev. T. H. Greig.

—Death last week, 449. By Cholera, 4.

Selections.

THE DOCTRINE OF SACRED SCRIPTURE.*

THE author has been at work for many years upon the "inquiry into the entire Doctrine of Sacred Scripture." The fruit of this inquiry is contained in two enormous volumes of upwards of fifteen hundred closely printed pages. These volumes not only contain the fruit or result of the inquiry, but the inquiry itself in all its inductive stages. The author has taken the reader with him into his workshop, and goes over the whole work with him. This is a long and tedious task, even for the mature student of the Bible. For the ordinary reader, it is simply impossible to follow Dr. Ladd into the details of his work. The two volumes are given to the public furnished with extensive indexes, and with the careful summation of evidence and of positions; but there is no literary finish. It is like a massive factory ready for occupancy, but with the scaffolding and the workman's tools and the machinery of building still in their places. This is the chief fault of the book. If Dr. Ladd had given the book a final literary revision, and pruned it of all unnecessary matters, and had cast side issues aside, or put them in appendices and foot notes, the bulk of the volumes would have been greatly reduced, their style improved, and their power vastly enhanced. As it is, it must be a student's book of reference. As such it has very great merit. It is full, elaborate, and detailed. The industry of the author cannot be too highly praised. His patience, persistence, and conscientious weighing of evidence are manifest throughout. The balancing of evidence without decision is perplexing to those who would have positive answers to their questionings. But the uncertain truth is better than positiveness in half truths and errors. True scholarship learns to rest in doubt, and to submit to the inevitable uncertainties of human study. Scholars have been so often pierced to the heart by leaning on broken reeds of dogmatic assertion, and have wasted so much precious time in building on traditional opinions, only to find them giving way at the most difficult moments, that they prefer to wait in patience in the darkness for the light of the real truth, rather than to follow the blaze of the straws of conjectures. Our author maintains a calm dignity and a patient reserve throughout his investigation, which impresses the reader more and more with his candor, fidelity to truth, and entire literary honesty. The statement of the question and the methods of investigation are alike admirable.

"It is proposed to inquire into the origin and nature of the sacred Scriptures of the Old and New Testaments, as considered in the totality of their phenomena and in their complete history."

... "The true method of inquiry must by all means be inductive: it must possess all the qualities of a faithful and trustworthy induction." ...

"Every induction in matters of critical and historical researches, as well as in those of physical science, involves the use of postulates." ... "The reality of a self revelation of God in redemption is postulated." ... "The infallible authority of Jesus Christ upon matters included in the doctrine of salvation, is also postulated." ... "The reality of those truths which underlie the persistent and universal thoughts and feelings of the Christian consciousness, is also postulated." ... "The inductive part of the work will include an investigation, first, into the claims of the Bible, and second, into its different classes of phenomena." ... "But the right method of inquiry will not stop with the completion of the inductive process. The history and doctrine of the Christian Church have their right to be heard." ... "Here we shall have to ask ourselves, in the third part, What has the Church catholic believed to be true concerning the Bible? and then in the fourth part, What doctrine of sacred Scriptures accords with all the most closely allied Christian doctrines, and with the common experience of men in the direction and growth of the religious life?"

This is our author's outline in his own words. It is an extensive and difficult work he has undertaken to perform. He beats his way in this little explored field, and on the whole with praiseworthy results. The need of such an investigation is felt by all thoughtful and scholarly minds. The Reformers built their doctrines and life upon a personal union with Christ by a faith wrought by the Divine grace. The Bible, like the Church and the sacraments, was an instrument or channel of grace. The authority to which they bowed was the authority of the living God and Christ their Saviour. They overthrew the papal doctrine of the authority of the Church and of tradition, and they substituted the authority of the great Head of the Church as the fountain-source of every genuine tradition and doctrine. The scholastic Protestant theologians were not satisfied with this authority of personal allegiance to Christ, but wanted an external authority, and so they built their system of doctrine on the authority of the Bible. The authority of the Bible has been as roughly attacked in our age as was the authority of the Church in the sixteenth century. The scholastics feel that the foundations of their system are undermined. They have theorized about the Bible, and dogmatized as to what it *ought to be*, but have neglected to find out what it *really is*. It is necessary, therefore, to let the scholastic doctrines of the Bible take care of themselves, and defend themselves, if they can, in the lines to which they have been driven back by the Biblical study of our age. As for those who love the Bible and their Saviour, they are determined to learn the exact truth about these essential things of our religion. With Luther, then, we go through the Bible to Christ, the master of the Bible, and seek in Him the key to its understanding. We are tired of dogmatic definitions of the Bible. We want to hear what the Bible has to say about itself.

The first part of Dr. Ladd's book deals with the *Claims of the Bible*. This is the first question to answer. The treatment of this subject on the inductive method is admirable. Dr Ladd finds a very different state of *things* in the *claims of* the Bible, from what we should suppose from the claims that are put *forth about the Bible*. The Biblical authors are extremely modest in their claims—they hide themselves as a rule behind their writings; they conceal their names and their circumstances in order that the Word of God itself may speak forth to the world through their writings; they record the life and experience of holy men who came from God by divine commissions and with heavenly authority, to guide the men of their times and of all times. It is astonishing how little these men have left us from their own pens. Our divine Master has left us no writing of His own; His disciples tell us about Him. The same is true of the great worthies of the Old Testament—the most of them.

The first question is as to the views of Jesus with reference to the Old Testament The result of Prof. Ladd's examination is that

"This attitude of Jesus—so manifestly uncritical, and yet so guarded by reserve toward the conclusions of critical inquiry, is distinctly unfavorable to all rabbinical theories of sacred Scripture." "Jesus held the revelation of the Old Testament to be 'imperfect, temporary, pedagogically accommodated to the people to whom it was given,' and not free from human weaknesses." "Jesus taught the perfecting of the Old Testament according to its essential contents; and on the other hand, its cessation according to its temporal form."

The whole Scripture from beginning to end is carefully examined, and the result is given in ten Propositions. Among these we have space only for some of the most important.

"(1) The loftiest and most convincing claim which the writings of the Bible make to the title of 'The Sacred Scriptures,' arises from the relation in which they place themselves to the person and work of Christ." "The Book witnesses to the Person; the Person sanctifies the Book." "(2) The same origin, authority, and value cannot be ascribed, on the basis of its own claims, to all portions of the Bible alike." "(3) The one claim to the title 'Sacred

* The Doctrine of Sacred Scripture: A Critical, Historical, and Dogmatic Inquiry into the Origin and Nature of the Old and New Testaments. By George T. Ladd, D. D. New York: Chas. Scribner's Sons.

Scripture' which is most generally applicable to the writings of the Bible, is so far as appears from the views of its own teachers and authors, the claim that arises from the nature of their contents." "(6) The primary subject of the one revelation . . . is the community of believing souls." (8) "As to any special form of inspiration given to the authors of the Bible as writers of sacred Scripture, and given *ad scribendum* or *in scribendo*, the Bible itself has not in all its circuit of truth a single word to say." (9) "The sacred Scriptures of the Old and New Testaments consist of a group of writings of various origin and of different degrees of authority and value, which, however, when taken together, give us, Scripturally fixed, the contents of divine revealed truth regarding God as a Redeemer of men through Jesus Christ." (10) "*The word of God concerning God's Word is easier to receive on faith, and yet incomparably grander, than the word of man concerning His Word.*"

It should be held firmly in mind that our author here is presenting simply the *claims* of the Bible itself for itself. The inductive method, strictly pursued, adheres to the minimum in weighing the evidence, where the method of seeking for proof texts ordinarily uses the maximum of all that may be deduced from them. To most minds the path of safety would be the middle path. However, the inductive method ought to be strict, and it is well the Church should know what is the minimum of the Biblical claims. It is a sound principle that the greatest evidence for the Bible is the person of Jesus Christ as the Messiah. This is often inverted by those who would prove first the divinity of the Bible, and then the divinity of Jesus Christ. It is only so far as the Bible brings us to God and His Christ that it can convince and sway the souls of men. A theology which builds on the doctrine of the Bible instead of the doctrine of Christ, is a theology with an improper foundation, no matter how greatly it may insist upon its claims to be Biblical. It is of far more importance that it should be distinctly and completely Christian.

We cannot, however, see the difference in grade of authority and value of the Biblical books. There is difference in contents and difference in relative position with reference to God and His Christ. This may involve a difference of relative importance, but it does not involve a difference in grade of authority, for the authority only extends to its own contents and their relative position with reference to other contents of greater importance. Our author is not happy here, for he neglects to draw necessary distinctions. The other statements of Dr. Ladd given above are just and important contributions to the doctrine of the Bible. It is far better to settle down upon this minimum than to grasp after the whole doctrine of the scholastic divines with the feeling that the whole ground is quaking beneath our feet.

Part II. is the *critical* part, treating of the *Phenomena of the Bible*. It is a careful survey of the field of biblical criticism. It is easy to see that the author is not at home in the practical work of biblical criticism. He is rather a dialectician. It is plain on the other hand that he has carefully read the literature of the subject, and proposes to give an objective, impartial, and accurate account of the results of modern criticism. Here again the industry of the author is greatly to be commended. There is no book in the English language which contains such a mass of detailed statement with reference to all sections of biblical criticism. Here he enters upon the difficult problem of distinguishing "the substance of revealed truth from the human form which it took to itself, from the inferior formal elements which grew out of erroneous human conceptions." This he rightly contends, is not a thing from which a Christian scholar, with the helps of modern Biblical criticism, and modern natural science, and modern historical principles, needs to shrink Our author bravely and honestly faces this problem in considering the relations of the Bible to Modern Science, the question of the Miracles, of Biblical History and Tradition, of Prophecy, Biblical Ethics, the Higher and the Lower Criticism, and the Canon. He does not hesitate to admit errors in all of these fields. He regards all these errors as belonging to the external human form of the revelation, and not to the substance of the revelation. We differ greatly with the author in all this field. We draw the distinction between the form and substance of divine revelation in different lines. The substance is much greater in extent, as we think, than Dr. Ladd estimates. It seems to us that he makes the formal element a formidable shell to crack in order to get at the kernel. However, we are sure that the care with which Dr. Ladd labors, the conscientiousness with which he pursues his task, will prove of real service to all who follow him in this most difficult field of investigation. It is certainly better to start with the minimum he has given us, and advance our lines as we may be able, than to battle for the scholastic theories, and follow the dogmatizers in their continued retreats from position to position, with the ever-threatening perils of panics in the Christian camp.

Here, then, is the problem for our Christian scholars. Let them enter upon it with a fraternal, tolerant spirit, with deep reverence for the Bible, and with fearless quest for the exact truth. The Lord of all truth will bless their labors with abundant success in the end.

The second volume contains matter of such great importance that we must reserve their consideration for another occasion.—*N. Y. Evangelist.*

PERSIA.

(The writer of this letter is the wife of Pastor Jacob, Oroomiah, Persia. Her letter is written in English, with which she is well acquainted.)

BELOVED SISTERS IN THE LORD.—

How very thankful I was to get your very welcome letter, dated August.

We praise the Lord for what He is doing. This year has been an occasion of joy in the conversion of nine Mahommedans,—Among these two young men, who came to us for a year and a half hearing the word of God and searching for the truth, and who finally, abandoning all false hopes, desired to be baptized, One of them is a Mullah, belonging to their ecclesiastical class, and wearing a white turban; the other a shoemaker, who has been beaten twice when asked about this faith, but has "confessed and denied not" that Jesus is the only Saviour. I think in my last letter to you I mentioned the case of a man, aged 50, who with his wife and children, was baptized. They are in most trying circumstances, being hated and despised by their neighbours, who perceive the change in them, yet not knowing what Christianity means, will not mix with them and will not eat of their food. This poor man has had to shut up his shop, because of the prejudice against him for not opening on Sundays. It is just the same case with the shoemaker. What a special object for your earnest prayers! We also have to be very careful not to attract public notice, but to work quietly, waiting upon the Lord. Yet it seems to be the time for the Lord's servants to arouse themselves and take hold of this bigoted nation. With regard to a class of youths I began to teach, it started very well: but they were stopped from coming openly, and now come only occasionally. Yet I have one regular scholar, the son of a chief, who is not afraid.

The work among these people goes on just in the same way in Tabriz and Hamadan, under the care of the American Missionaries. There are some converts in both places. A Deacon of our own Syriac nation, who has for many years been travelling through different parts of Persia, came last Spring giving a good report of many places where he had been a colporteur. In Hamadan there is a Pastor of our own nation, who works for the Jews and Mahommedans. The last time he was here he gave a good report of the former class, telling us that more than 100 Jews had been baptized. Many of them had been beaten and fined for the sake of their belief in Christ. They joyfully parted with their possessions, but would not part from their Lord. We were deeply interested in hearing such news, especially not having seen Jewish converts in this place, because though we live amomg them there is no special labour devoted to them, except occasional conversations with them. The Pastor has some chance of talking with the Jews, meeting them in shops and other places. The other day I met with two Jewish women, and spoke to them on religious subjects; they seem surprised, and said—"We have never heard such words," and invited me to their synagogue. Poor women! I did pity them.

With regard to our meetings here, we have a Women's Meeting, which meets once in three months in different villages under the charge of Miss Dean—a devoted lady. Each member gives a report of her work. Another is held in the town here once a fortnight, under the care of Mrs. Shedd, a very good Christian lady. She asks me to help her. Our Sunday services for Mahommedans are regular. We gather in a separate place; yet some of our own nation are very often present, as it is a new thing in this country to see Mahommedans gather together to read and hear the word of God.

With regard to ourselves you know we work under the care of a small society in Manchester, of which good Mr. Brown taks charge. I am sure you will be glad to hear that our boy Joseph is beginning to study medicine, with a view to be a medical missionary in this Mahommedan country.

Believe me to be,
Your faithful Sister in Jesus,
M.D.

IF TWO OF YOU SHALL AGREE.

Two young ladies called on me one day in my study to ask what special work I could give them to do for Christ. They said they had felt of late that they were not doing so much for souls as they ought, and wished suggestions as to what they might undertake.

"We feel too timid to speak or pray in public meetings," said one; "besides, that does not seem to be all the work needed. Others do that, and yet there does not appear any sign of the revival and awakening for which we all are longing. We want to do something else; can you tell us what to do?"

"Have you tried to interest others in their spiritual welfare?"

"We have tried," was the reply, "but it is so hard to reach any that way that we have become almost discouraged; we don't seem to know just how. We are afraid, too; we make such blunders that we fear our efforts do more harm than good."

"Have you tried our Saviour's plan?" I inquired.

"Our Saviour's plan? What plan?"

"The united prayer plan," I answered.

"Oh, yes; we have united our prayers with others at the prayer-meetings; and of course we do not forget the church hour of prayer." (We had all agreed, at our last communion, to offer at least one petition each evening between eight and nine o'clock for a revival in our church.) "But cannot we do more?"

Yes; take the plan our Lord gave, and plead that promise. Select some who are not Christians, and pray specially for their conversion. You will find the plan and promise in Matt. xviii. 19: 'If two of you shall agree on earth as touching anything that they shall

ask, it shall be done for them of my Father which is in heaven."

"We never thought of that," said both. "We can easily do that, and it is just what I wanted," added one of them.

"Whom shall we select?" asked the other.

"Any whom you choose," I replied; "but you will pray with more interest, as well as anxiety, if you select some of your most loved friends."

"Won't you please select?" they asked.

In a few moments I thought of seven young ladies, friends of these two, and suggested them as special subjects for prayer. None of the seven were professing Christians, and, as far as I knew, not one was specially interested in spiritual things. All were moral, and all but one regular attendants of church and Sabbath school.

"We will take these," said the two when I handed them a scrap of paper on which I had written the seven names," and will try to work as well as pray of their souls."

Before they left we knelt in prayer; I as their pastor prayed for the seven, and that the two workers might know how, and be successful in their efforts to bring their young friends to Christ. After the young ladies left I wrote down the names of the seven, determining to watch closely the results following the united work and prayer for the two.

For a number of weeks the two continued to pray for the seven, and made special efforts to lead them to the Saviour, but apparently without success. Once or twice they spoke to me despondingly, but were encouraged and urged to persevere. They did not give up, but tried new methods to reach their young friends. A note was written to one of the number, urging her tenderly but earnestly to give her thoughts to her soul's welfare. A few days after, this young lady met the writer of the note, and asked:

"Won't you try to lead my sister Maggie to Christ? When she comes I will; I can't come and leave her."

With hearts full of hope and joy the two told me the request. Maggie was one of the seven. As soon as they could the two visited Maggie, and found her anxious to talk about her soul, and even more anxious that her sister be talked with also. It was then found that for several weeks the two sisters had, unknown to each other, been praying each for her own and her sister's salvation.

By this time a precious but remarkably quiet work of grace had begun in the church, and one after another of the unconverted were seeking Christ. Soon Maggie and her sister gave themselves to the Saviour; others followed, and when the next communion came more than thirty were ready to confess Christ before the world. Among that number were six of the seven for whom the two young ladies agreed to pray. Before a year had gone by the seventh was anxiously seeking the Saviour. She, too, is now a hopeful Christian.

This incident carries its own lesson. Do we try faithfully the plan our Lord gave in praying for souls? Is there not a power in this plan, a power that we cannot afford to lose? The promise in it is a broad promise. It is a deep promise. It is a full promise. It is a promise that will bridge many a chasm between us and our unconverted ones. Why not use it oftener?—(*American Messenger.*)

BARKING AT THUNDER.

The first time our young dog heard thunder it startled him. He leaped up, gazed around in anger and then began to bark at the disturber of his peace. When the next crash came he looked furious and flew around the room seeking to tear in pieces the intruder who dared thus to defy him. It was an odd scene. The yelping of a dog pitted against the artillery of Heaven! Poor foolish creature, to think that his bark could silence the thunder clap or intimidate the tempest! What was he like? His imitators are not far to seek. Among us at this particular juncture there are men of an exceedingly doggish breed, who go about howling at their Maker. They endeavor to bark the Almighty out of existence, to silence the voice of his Gospel and to let him know that their rest is not to be disturbed by his warnings. We need not particularize; the creatures are often heard and are very fond of public note, even when it takes an unfriendly form. Let them alone. They present a pitiful spectacle. We could smile at them if we did not feel much more compelled to weep. The elements of a tragedy are wrapt up in this comedy. To-day they defy their Maker; but to-morrow they may be crushed beneath his righteous indignation. At any rate, the idea of fearing them must never occur to us: their loudest noise is vocalized folly; their malice is impotent, their fury is mere fume. "He that sitteth in the Heavens doth laugh; the Lord shall have them in derision."—*C. H. Spurgeon.*

"JUST LIKE GOD."

These were the words of a little girl. I have used them in preaching from John iii: 16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

Little Mary was reading this verse with her mother—a beautiful family custom—when her mother asked: "Don't you think that is very wonderful?" She replied in the negative. Her mother, surprised, repeated the question. "Why no, mamma," said her little daughter. "It would be if it was anybody else: but it's just like God."

"Out of the mouth of babes." So I told the people that while I took the text from the Bible and the subject from the text, I found the special topic for the discourse in these three words of a child,—aptly expressing the thought, the atonement, the great demonstration of the Deity.—*J. W. Chickering, D. D. in S. S. Times.*

DUST ON YOUR GLASSES.

I don't often put on my glasses to examine Katy's work; but one morning not long ago I did so upon entering a room she had been sweeping.

"Did you forget to open the windows when you swept, Katy?" I inquired. "This room is very dusty."

"I think there is dust on your eye-glasses, ma'am," she said, modestly.

And sure enough the eye-glasses were at fault and not Katy. I rubbed it off and everything looked bright and clean, the carpet like new and Katy's face said:

"I am glad it was the glasses and not me this time."

This has taught me a good lesson, I said to myself upon leaving the room, and one that I shall remember through life.

In the evening Katy came to me with some kitchen trouble. The cook had done so-and-so, and she had said so-and-so. When her story was finished I said smilingly:

"There is dust on your glasses, Katy. Rub it off, you will see better."

She understood me and left the room.

I told the incident to the children, and it is quite common to hear them say to each other:

"Oh, there is dust on your glasses."

Sometimes I am referred to:

"Mamma, Harry has dust on his glasses. Can't he rub it off?"

When I hear a person criticising another, condemning, perhaps, a course of action he knows nothing about, drawing inferences prejudicial to the persons, I think: "There's dust on your glasses. Rub it off." The truth is, everybody wears these very same glasses.

I said this to John one day, some little matter coming up that called forth the remark: "There are some people I wish would begin to rub, then," said he. "There is Mr. So-and-so and Mrs. So-and so, they are always ready to pick at some one, to slur, to hint; I don't know, I don't like them."

"I think my son John has a wee bit on his glasses just now."

He laughed and asked:

"What is a boy to do?"

"Keep your own well rubbed up, and you will not know whether others need it or not."

"I will," he replied.

I think as a family, we are all profiting by that little incident, and through life will never forget the meaning of "There is dust on your glasses."—*Observer.*

Miscellany.

—Mr. Moody, in one of his recent addresses: There are some people who say that they wish to be forgiven, and they are quite willing to forgive some offence against them. "Oh yes," they say, "I will forgive, *but I will never forget it!*" My friends, that is not forgiveness at all. I believe true forgiveness includes forgetting the offence— putting it entirely away out of our hearts and memories If God's forgiveness were like that it would not be worth much. Supposing God said: "I will forgive you, but I will never forget it; all through eternity I will keep reminding you of it," we should not feel that to be forgiveness at all. Notice what God says: "I will remember their sins no more" (Jeremiah 31—34). In a passage in Ezekiel it is said that not one of our sins shall be mentioned; is not that good? I do like to preach this forgiveness —the sweet truth that sin is blotted out for time and eternity, and shall never once be mentioned against us. "Their sins and iniquities will I remember no more" (Heb. x. 17). Then when you turn to the 11th chapter and read God's roll of honour, you find that not one of the sins of any of these men of faith is mentioned. Abraham is spoken of as the man of faith, but it is not told how he denied his wife down in Egypt: all that had been forgiven. Moses was kept out of the Promised Land because he lost patience, but it is not mentioned in the New Testament, though his name appears in the Apostle's roll of honour. Samson, too, is named, but his sins are not brought up again. Why, we even read of "righteous Lot;" he did not look much like a righteous man in the Old Testament story, but he had been forgiven, and God had made him "righteous." If we are once forgiven by God our sins will be remembered against us no more. This is God's eternal decree.

TELEGRAPHIC NEWS.

Cairo, February 28th: Two Egyptian regiments, officered by Englishmen, started to-day for Assouan.

29th: The 65th Regiment has landed at Trinkitat. General advance of the expedition has begun.—The Egyptian garrison at Kassala has made a sortie and completely defeated the rebels.

London, 29th: Mr. Gladstone, replying to a question in the House of Commons last evening, said that the Government had reconsidered the subject of railway communication with the North-West Frontier of India, the railway to extend as far as Quetta.—Mr. Gladstone introduced a bill to the House last night for the extension of the Franchise, reducing the County Franchise to ten pounds.—The right

hon. gentleman said he hoped to introduce a bill for the redistribution of seats next year.—Later. Mr. Gladstone's Bill for the extension of the Franchise provides for a uniform franchise throughout the three kingdoms.—Several bags containing 20 pounds of dynamite each, and also several infernal machines, have been discovered in the cloak-rooms of Charing Cross and Paddington Railway Stations.—,11-55 A. M. Infernal machines have also been discovered in the cloak-rooms of the Victoria railway station. They are identical with those found at the Charing Cross and Paddington stations, and are of American make. The mechanism resembles clockwork, which, however, failed to act. The machines were all deposited on Monday night.—The Transvaal Convention has been signed. It abolishes British suzerainty, but England reserves the right to veto foreign treaties.

London, March 1st: The Admiralty report that an engagement took place between the British and the rebels yesterday, at which the latter, after severe fighting, were defeated at every point.—The British Government has made representations to the United States Government regarding the dynamite plotting against England now being carried on in America.—Messrs. Martin and Turner, East India merchants, of Glasgow, have suspended payment, with liabilities estimated at £400,000.

Cairo, 1st: It is re-affirmed here that two battalions of British Infantry are going to Assouan.—The mission of Colonel Stewart to pacify the country of the White Nile has failed.—General Gordon has issued a proclamation rebuking the Sondanese for their rebellion, and threatening them with chastisement by British troops.

London, 2nd: A telegram received from General Graham contains the following details of the last Friday's fight: No reply being received to his flag of truce, General Graham ordered the troops to advance. After three hours' severe fighting, the enemy's entrenchments were stormed, and despite the desperate tenacity of the rebels, the British succeeded in recapturing seven of the guns, arms, and ammunition recently lost by Baker Pasha. The enemy's loss was heavy, nine hundred corpses being found in the trenches alone. The English loss was thirty killed and 142 wounded. Besides those killed given in previous telgram, Baker Pasha, Colonels Burnaby and Barrow, and Colonels Littledale of the 65th Regiment were severely wounded. The officers who are slightly wounded Captin Brabazon of the 10th Hussars, Major Dalgety of the 65th Regiment, Captin Wauchops, Lieutenants Macleod and Gordon of the 42nd Highlanders, Captain Green of the Engineers, and Kelly of the artillery. The following officers were killed in the engagement with the rebels last Friday: —Lieut. Freeman, 19th Hussars.—Major Slade, 10th Hussars.—Lieut. Probyn, 6th Bengal Cavalry.—Quartermaster Wilkins, 60th Rifles. —Earl Granville replying to a question in the House of Lords yesterday, said that the Government had received a lengthy despatch from the Turkish Government, containing the basis of agreement concerning Egypt, which, however, the British Government regard as impracticable. His lordship said that the views of Her Majesty's members on the subject had been communicated to the Porte.—An infernal machine, identical with those found in other railway stations in London, has been discovered at Ludgate Hill station.

Cairo, 2nd:—On the approach of General Graham's force yesterday afternoon, the Arabs, who held Tokar, withdrew without offering any opposition whatever.—The English soldiers were received by the Egyptian garrison remaining in Tokar with great joy.—The British who were wounded in the late engagement are progressing favourably. The enemy's loss turns out to have been enormous, upwards of two thousand having been killed.—Osman Digma is encamped eight miles from Suakim. Another battle is expected to take place.

Constantinople, 2nd:—The Cretans refuse to recognise the Mussulman Governor sent to them by the Porte, and have appealed to the Powers on the subject. Serious disturbances are threatened.

London, 3rd:—The Queen has telegraphed to General Graham, congratulating him on last Friday's victory.

London, 4th: In the House of Commons last night the Opposition pressed Government for a definite statement as to its future intentions regarding the Soudan, but Mr. Gladstone said that it was inexpedient to make such a statement. He said General Graham had been ordered to relieve Tokar, and had succeeded. The security of Suakim was essential to future peace and dictates of humanity; but when these obligations are fulfilled, the expedition will be abandoned, and Government will not sanction a distant expedition into the interior. —The Marquis of Hartington, in reply to a question, said Government had authorised the despatch of British troops to Assouan if necessary.—Mr. Wm. T. Marriott, the former Liberal member for Brighton, who supported the late vote of censure against the Government and who resigned his seat, has been re-elected as a Conservative candidate by a largely increased majority.—Sir William Harcourt, in reply to a question in the House of Commons, said that rigorous measures had been ordered against any foreign dynamite emissaries.—The police are tracking three Americans suspected of being guilty of depositing dynamite packages and infernal machines at the various railway stations. £2,000 reward is offered for their arrest.

Cario, 4th: The British troops are returning to Trinkitat, where they will concentrate tomorrow, embark, and are expected to proceed immediately to Suakim.—Some of the inhabitants and garrison of Tokar are arriving at Suakim.—Reuter's Agent has sent us the following:—Our news regarding the surrender and subsequent relief of Tokar having been regarded as being irreconcileable, we yesterday telgraphed to our London office requesting an explanation, and have received the following reply:— "The news regarding the relief of Tokar is not irreconcileable with the telegram of our Cairo Agent of the 22nd February, as the greater portion of the garrison who then surrendered remained in Tokar."

The Hague, 4th: The second Chamber passed a Bill to-day to demonetize, if necessary, twenty-five million francs worth of silver.

London, 5th: Lord E. Fitzmaurice (Under-Secretary for Foreign Affairs), replying to a question in the House of Commons last evening, said it was not intended to relieve Kassala, as it was believed the garrison will be able to withdraw unmolested.—The Right Honourable Lord John Manners gave notice in the House of Commons yesterday that he would bring forward an amendment that reform is unacceptable without re-distribution of seats.—Dead, Earl of Sandwich.

Cairo 5th: General Graham has arrived at Suakim.—Osman Digma, the leader of the rebels, still maintains a bellicose attitude.—The British troops have started from Trinkitat and will disembark southwards of Suakim.—Admiral Hewett and Major Speedy have gone on a special mission to King John of Abyssinia.—It is expected that Massowah will be made a free port.

Hongkong, 5th: Heavy skirmishing has taken place between the French troops and the enemy in the neighbourhood of Bac Ninh, the attack upon which place is imminent.

Aden, 6th: News has reached that a revolt has taken place amongst the Bedouins at Jeddah.

PASSENGERS SAILED.

Per Str. *China*, March 1st:

For Naples and Genoa—The Hon Mr Robert H Elliot, Mr and Mrs N Vibart, Rev and Mr F C Gittens, Rev and Mrs W F Johnson and 4 children, Mrs Sinderson, Lady Anne Blunt, Mr Wilfrid Blunt, Miss Cowie, Major and Mrs Fred Bailey and 2 infants, Rev W Leeming, Mr J Skinner, Signor Nino Ferrari, Colonel W Hovey, Sign Carbone, Signa Carbone, Mrs Hovey and 2 daughters, Mrs C E G Crawford, Miss Mackenzie, Mr Samuel Montgomery, Colonel and Mrs Hesketh and 3 children, Major and Mrs E L Street, Miss E Gugnoux, Lt Col DeLasada, Rev Fr Victor, Rev P Hennebery, Novile Emi fo Guicciardi, Major and Mrs Yates, Rev Fr Phillip, Rev Fr McGee, Bishop Pesci, Mrs Greek, and Mr D Leahy.

Per Str *Arabia*, 4:

For Liverpool—Mr Cullen and two children, Miss Small, Mr J S Alston, Rev Mr and Mrs J Taylor and two children, Mr Hardwicke and child, Mrs MacLean and child, and five deck.

For New York—Rev Mr and Mrs E C B Hallam, and Mrs Smith.

Per Ship *City of Carthage*, 6, for London:

Colonel and Mrs Swinhoe and child, Miss Biddle, Miss Maitment, Mr S Maidment, Master Maidment, Mrs Fowler and infant, Mr A J Hughes, Mr B W R Usher, and Mr Imrie.

Per P and O Str *Cathay*, 7:

For London—Miss Haitz, Mr Teyen, General P F Story, Mr Muncherjee Byramjee Dadabhoy, Mrs A Mackenzie, Mrs Menzies, Miss Hawkins, Colonel Luns, Mrs Drakeford, Mr Davies, Mrs Reid's child, and Mrs Delmler's child.

For Brindisi—Mr and Mrs Spencer.

For Venice—Professor and Mrs Monier Williams, Col and Mrs Macdonald, Lieut Col and Mrs R Morris, Genl Sir A T Cunynghame, Miss Cunynghame, Mrs Cherry, Mr Henry Berners, Hon Justice West, Mr Pherozshaw Bomonjee Jejeebhoy, Mr Hartle, Mr T G Mills, Mr Shapoorjee Sorabjee, and Miss Rossway.

For Suez—Col and Mrs Barton.

For Marseilles—Lieut Col C J G FitzGerald, Mr Reuss, Mr Story, Col and Miss Greig, Mr Hudson, Lieut Col and Mrs Langton and infant, Mr D W Reid, Major G H Trevor, Mr C B Jourdain, Mrs Cotgrave, Mr Teape, Mrs Gonne and 3 daughters, Mr Douglas, Mrs Alston, Mr and Mrs A H Hooper, Lieut G R C Westropp, Mr and Mrs E J Barker, Mrs Hingley, Miss Creed, Mr J M Dunbar, Miss Richards, Mr A Macleod, Mr J Hart, Rev Fr Ellis, Mrs J W Grant, Mr W J Murphy, Dr J C Lucas, Mr and Mrs R M Dane, Mr Pundit Shyamajee Krishnavarma and wife, and Mr Haggis.

PASSENGERS ARRIVED.

Per Str *Victoria*, 4, from Liverpool:

Miss H Brook, Major R E Cox, Lieutenant W Green, Captain and Mrs S L Jacob and two children, Rev Mr F Kennedy, Mr W A Pemberton, Mr Pearson and child, Lieutenant Seymour, Mr E Thom, Mr A W Thomson, Miss A A D Wood, Lieut-Col, E Wilmot, and Isarie.

Per P and O Str *Rohilla*, 5:

From London—Mrs Duke and infant, Mrs Twis, daughter and son, Mr R E Falls, Lieut Picot, Mrs and Miss Smith, Mr H P Phillip and Mr Bachelder.

From Venice—Mr Watters and Mr E Pestonjee.

From Brindisi—Mr Leske, Dr H Campaiono, Major Meiklejohn Miss Watson, Lieut-Col Havelock, Mr R M Ross,, Mr and Mrs Hayes, Lady Sandeman, Col and Mrs Hall, Mr T Elliott, Mr A Elliott, Mr W Jackson, Mr Moir, Mr Taylor, Capt J C Martin, Mr J Peat, Mrs Franklin and child and Mr J Christian,

Domestic Occurrence.

DEATHS.

BOWDEN—Feb. 28th, at Bangalore, Louis Arthur Bowden, of Madras, aged 32 years.

LEGEYT—March 5th, at Worlee, Bombay, Alice Esther, wife of Willoughby LeGeyt.

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Subscriptions received from 1st to 8th March 1884.

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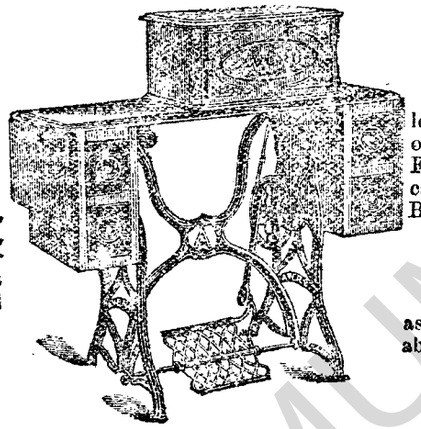

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